PEACE CORPS volunteer

NOVEMBER 1968

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An in-flight welcome

Mrs. Indira Gandhi, prime minister of India, talks to trainees during their flight to India. At right is Jack Burns, deputy Peace Corps director in India.

An Air India 707 which recently carried 97 Peace Corps trainees to New Delhi had a distinguished passenger: Mrs. Indira Gandhi, India's prime minister. Mrs. Gandhi was returning home after state visits to several Latin American countries and Canada, and a brief stop at the United Nations, where she addressed the General Assembly.

Before the plane left John F. Kennedy International Airport, Mrs. Gandhi, dressed in rich blue silk, walked the length of the aisle, silently moving her hands together in the Indian gesture of greeting and respect for the new Peace Corps members, who will serve as agriculture and family planning workers in four Indian states after undergoing further training in country.

A few hours later, while the aircraft was over the Mediterranean, Mrs. Gandhi gave the following address to the trainees:

"I am delighted to meet you all and to know that you are giving your time and energy and talent to come help us. There is a great deal to be done in India. Much, of course, we should be doing ourselves and largely we are doing it. But I think having people come from outside is a help—a kind of moral support, and much more.

"It's going to create understanding. And I think that the quality that is in short supply in the world is understanding. If we can understand one another and see problems from the point of view of the local people, then it is much easier to realize fully the difficulties.

"Since you're going for the first time I think it will be pretty hard for you because life is so very different—the thinking of the people, the way they live—everything will be very strange. But I know you are going full of dedication and courage and you will be able to overcome these difficulties. I hope that out of your stay there will develop friendship for India and, as I said, understanding of her problems and her difficulties, and also the great achievements which have been made in the past years.

"It's difficult for any society to change, but especially so when the society has been so traditionbound. To transform it into modern society when we are of such vast size and such different levels of development is an extremely difficult job and one of real magnitude. We are going along, sometimes not as fast or as efficiently as we would wish, but we have to deal with human nature and we have to progress with the people's consent.

"I think that India is on her way in spite of the problems, which I would divide into three:

"They are basically the old problems of existing poverty and economic backwardness. There are the new problems that are created by development, growth and change. And there are the unforseen problems which are calamities, such as the floods just now, and the unprecedented drought of the last three years, and sometimes fighting on the border.

"But these are facts of life and I think that we will face them and when we have people from outside who give us understanding and friendship it makes it that much easier.

"So I wish you all good luck and good wishes for your work."

Two Panama Volunteers taken into custody

Two Peace Corps Volunteers were taken into custody because of suspected involvement in Panamanian politics after the October 11 military coup in that country. A third Volunteer left Panama after friends warned him that he might be subject to arrest.

Members of the Panama National Guard detained John Freivalds, 24, and his wife Susan, 21, in the town of Rio Sereno near the Costa Rican border, and held them for two days before releasing them into the custody of the U.S. consul in Panama City. Panamanian authorities subsequently declined to press charges.

In the following statement released by the U.S. Embassy in Panama, the Freivalds denied allegations that they had been involved in political activities directed against the new military regime which ousted president Arnulfo Arias:

"We have no knowledge of the charges the Guardia Nacional has made against us and are therefore unable to comment on them. We have done nothing but engage in the community development work to which the Peace Corps assigned us in Rio Sereno. Never in any way have we become involved in the domestic policies of Panama. Therefore we cannot understand the maltreatment we have received at the hands of the Guardia Nacional."

The Freivalds were forced to travel long hours on foot and by horse to the towns of Canas Gordas and David, where they were jailed for two nights, taunted by armed guards and denied counsel.

The Peace Corps protested the treatment given the Freivalds by the National Guard. Robert E. White, deputy regional director for Latin America, went to Panama to investigate the situation and to make recommendations regarding the future of the Peace Corps in Panama. White subsequently stated:

"Panamanian authorities have notified the Peace Corps that any charges against Peace Corps Volunteers John and Susan Freivalds have been dropped. The same authorities further stated that the Freivalds are free to remain in Panama and continue their work interrupted by the unfortunate circumstances involving their

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Number 1

November
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by Dor Bahadur Bista

Dor Bahadur Bista is a familiar name to Volunteers in Nepal. A former headmaster in Nepali schools, Mr. Bista has participated in several Peace Corps training programs. He has also spent four years as a research specialist for AID in Nepal and trekked more than 5,000 miles throughout his country to talk with the rural Nepalis whose way of life is his special interest. Last spring, at the invitation of the Peace Corps, Mr. Bista spent two weeks in Washington interviewing staff members and writing his thoughts on the role of the Peace Corps in Nepal. His paper is adapted here, accompanied by photographs of Nepalis and their land.

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by Jack Vaughn

Business Week magazine thought Peace Corps Director Jack Vaughn "overflowed with bitter words" in his speech before the American Management Association last month. But the young people of whom Vaughn spoke are more likely to think he told it like it was—and is. Vaughn told the businessmen why youth thinks business—and a lot of other American institutions—are immoral and unacceptable. And he indicated that he agrees with the young people.

16 **Stronger than 'a subtle spice'?**

by Sol Chafkin

Meridan Bennett and David Hapgood are veteran Peace Corps watchers. Bennett, who has been a ski-school operator, a highway construction worker, a cattle rancher and a writer, was director of the short-lived Peace Corps program in Cyprus from 1962 to 1964. He also has directed a number of Peace Corps training programs. He became an evaluator in 1964. Hapgood spent two years in Africa on a fellowship with the Institute of Current World Affairs before joining the Peace Corps Office of Evaluation, also in 1964. He has published several books, including *Africa: From Independence to Tomorrow*, *No Easy Harvest* and a textbook, *Africa*. As evaluators for four years, Bennett and Hapgood have been looking at and writing about the Peace Corps for the Peace Corps. Now they have joined forces to write about the Peace Corps for the public. Their book, published November 6, is reviewed by Sol Chafkin, former director of the Peace Corps office of planning and program review.

Published monthly by the Office of Volunteer Support, Peace Corps, Washington, D. C. 20525

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ON THE COVER: Photographer James H. Pickerell caught the interest of this little girl in a Nepali village.

A Nepali talks about the role of the Peace Corps: Hamro Nepalma,

'In our Nepal'

By DOR BAHADUR BISTA

I feel certain that almost all of the things I have said in this paper are common knowledge in the Peace Corps. It is very likely that these considerations —and many others—have been discussed before in much greater detail. Therefore, all I can hope is that this paper will recall some of the essential considerations and help the Peace Corps focus, once again, upon some of the aspects which are part of Peace Corps ideology.

I must also, in all fairness, admit that some of the questions I have raised do not necessarily represent the general Nepali point of view. I have had the advantage of being ignorant of some of the problems government officials and Peace Corps staff in Nepal have had to face. It has been easy for me to be critical of both of them. One other advantage I have had is my four-year association with U.S.A.I.D. in Nepal and my partial knowledge of Peace Corps activities in the field, along with participation in Peace Corps training programs in the U.S. and one training program in Nepal. Because of this I have been closer to the Peace Corps than some Nepali officials have been and, for the same reason, probably further away from the administrative problems of the Government of Nepal.

There is one thing, though, I feel a little confident about—I have, hopefully, acted as a spokesman on behalf of those Nepali people who cannot as yet speak for themselves.

As representatives of the most advanced country in the world, both in material and educational aspects, youthful Peace Corps Volunteers with the spirit of adventure and concern for people can help the Nepalis—who are among the least technically developed people in Asia—to develop technical skills and reasonable, sensible attitudes by broadening their horizon of knowledge.

Past experience in Nepal has shown that money or materials alone cannot develop the country, even if those were readily available.

But the Peace Corps has been a departure from the kind of foreign aid previously known. The first group was an eye opener to Nepalis—even among Americans there were people who could carry their own loads, work with their hands, walk in simple clothes, live in simple, rural, Nepali houses and eat the local food. Of course, the Volunteers were not welcomed, received or entertained by an enthusiastic crowd of cheerful Nepalis every time. The first Volunteers were dreaded, suspected, watched 24 hours a day (mainly by the children), teased and tried, jeered and tested for their reactions, rebuffed in their work. A number of unpleasant things happened to them.

All the same, the Peace Corps has been successful more as an ideology than as an isolated example of success or failure in a well defined job.

Image of Peace Corps

The Peace Corps has been, to many Nepalis, an embodiment of human values like equality, human dignity, optimism, concern for others, recogni-

A typical Terai village scene includes open well (upper center), pumpkins growing and drying on roof tops, storage bins, and marijuana field (lower right) near house to prevent theft.

A merchant weighs brass to determine its price.

tion of and respect for different ways of living and thinking, regardless of people's culture and level of technology or economic development. It is not that a tangible job by Volunteers is not appreciated, but anything done to recognize the abilities and worth of the average Nepali farmer is worth so much more in the long run.

In many ways, it must inevitably be a thankless job for many Volunteers, even though the average Nepali would not be totally blind and would feel grateful to the Volunteers. It is also likely that some articulate or outspoken Nepalis could even be critical if the Volunteers did not do their jobs in a technically competent way. There would be a few, as there are in every human society, who would look at everything in a very negative way. No less difficult for the Peace Corps is the job of staying out of the manipulations of political interest groups.

Peace Corps' dilemma

There is always a dilemma for the Peace Corps from another point of view, too. The requirements judged from the government's level and from the people's level can be very different. The assessment of the field situation and needs of rural people made by the Central Government is not always the same thing. This presents a problem to the Peace Corps administration if the Volunteers' views are representative of the local people's needs and aspirations.

The Peace Corps office in Kathmandu has to deal with and satisfy the various government departments. But in doing so, every care should be provided to make sure that the Central Government and the Peace Corps field office in Kathmandu are only the means to rural Nepali goals.

Nepal has always had a steep social-political hierarchy. Historically there has not been real encouragement of independent thinking, initiative or responsibility by the majority of the people. Decisions have always been made by a small number of people at the top. The people never had the chance to develop confidence in themselves. A society cannot really develop and be able to hold its own unless it has a self-respecting population. That is why it is so important to let the people develop their own channels, institutions, skill and confidence while helping them to do a job, rather than having a Peace Corps Volunteer do all the chores, run errands for them, or become an influential agent between the government and the people. In many cases I have noticed that Volunteers become defensive of the village they are assigned to, and critical of the government. This sometimes brings problems. But I do not see how they can become good Volunteers unless they identify themselves with the villagers they are working with.

The staff job in the Peace Corps is certainly more subtly difficult than the Volunteer job in the field. The Volunteer, most of the time, has very simple people and simpler, straightforward, problems to deal with,

A village woman washes dishes in the river.

A popular method of playing the flute in Nepal.

A young girl carries her little brother in her arms and cow dung on her head. Straw is used as a head pad.

An old man smokes his *hookah* (water pipe) which has been made from a coconut shell.

whereas the staff has the most complicated, political, administrative and policy level people to work with. It is quite possible that the Central Government people would either complicate, by bureaucratic details, the very simplest job on the local level, or sometimes heavily underestimate very complicated and significant local problems. The Peace Corps staff has the difficult job of being a "bridge."

Training and selection

Some description of Nepal should be presented during the training of the Volunteers in order to make them aware of the physical and cultural differences. But more important than that, trainees should be taught how to keep themselves alert and open-minded to the ways, beliefs, attitudes and other standards of life, and to try to understand why certain things are done or not done by others. Trainees should be told a certain amount of "do's and don'ts." But they should also learn that they will have to find out most of the things themselves. The focus should never be turned from the important thing that *people are people* everywhere. After a certain amount of initial confusion and shyness, even the poorest Nepalis are capable of finding out who is a phoney person and who is sincere in his efforts.

Peace Corps Volunteers cannot afford to criticize everything by American standards, but neither does it really help to sympathize with the people to such an extreme as to defend and try to justify every weakness the Nepalis may have. The most effective Volunteer is the one who understands his host country weaknesses and helps the Nepalis to understand these weaknesses by reasoning rather than by any tradition or imposition from above.

If we are to accept that any country can develop only to the extent that its people can develop, then we should concentrate more on developing the institutional processes ensuring the widest possible participation by the local people. This is where the Peace Corps could help because the Peace Corps workers have direct relationships with the people at the lowest level.

Peace Corps Volunteers can make the common people aware of the fact

Photos by Carl Hosticka

Village women on their way to cut forage for their animals pass cherry trees in bloom along a typical trail in Nepal.

that there can be alternatives, that every individual human being has the potential and the right to exploit the alternatives and to aspire to a progressive, future oriented life.

Volunteers do not have to go about lecturing the illiterate farmers as to how they could improve their lives. This could be done by constantly asking the right and relevant questions. It would not be possible to list all the questions here, nor would it be possible to give a complete questionnaire, even during training. However, it might be useful to give a few specimen questions in each field of activity where Peace Corps Volunteers are involved in Nepal.

In education, one could ask a man, why does he think schooling is good for his child? What does he think his child should learn from school? How does he know it is going to help the child? If he expects his son to be a white-collar worker, would not everyone in the village want their children to be the same? If everybody became clerks, who would produce grain? Who would look after the cattle? If there were no cattle, where would milk and other products come from? etc.

In agriculture, the questions would be, why does the farmer plant corn or rice every year? Why does he plant the same variety every year? Or if he has a group of varieties, why does he not think that there can be a few more varieties worth trying? If he is not trying a grain which would bring him more yield because he does not like to eat it, the question could be put to him, has he really eaten exactly one and the same kind of food all his life? Has he ever had to try a new thing repeatedly before he began to like it? Why then does he not try the new thing which promises a better yield, therefore better income?

The same thing could be done to help people grow out of their superstitions. Of course, it is a sensitive area and the questions have to be of sincere curiosity rather than prejudicial and condescending. If a Nepali feels attacked, he will certainly feel defensive and shut himself off. But if approached well, he might try to explain and find himself questioning the explanation.

It is not necessary for any Volunteer to establish himself as an authority.

Lakshmi Prasad Budhathok is a Pradhan Panch, a village council chairman. Here he is dressed for an official occasion. A philosophical man, he writes and sings poetry about religion and national development.

The hills of western Nepal with the Himalayas in the background. Far left wreathed in clouds stands Annapurna I (26,504 ft.). The Nepalese call it "the Goddess of the Harvests" because the mountain safeguards the agricultural plateau of Pokhara below (not visible). In 1950 Maurice Herzog led an expedition to its summit marking the first major Himalayan peak to be climbed and the highest in the world until Mount Everest was scaled in 1953.

The idea of specialization has not penetrated beyond a few highly educated people in Kathmandu, let alone the villagers. All of the villagers and a large percentage of the urban people live in a self sufficient economy and with a preliterate, informal, educational system where every individual can become his own authority in everything. Respect for specialized, professional discipline is entirely American, and the Volunteer should be taught this in full detail.

When we think of the program in this way it becomes imperative that we send only the best people as Volunteers and ensure their maximum contact with the local people. What programs they work with and how much material success they achieve becomes secondary. The main objective should be maximum communication between Volunteer and Nepali villager.

I do not believe in crash programs when we are dealing with human values and cultural milieus. I would not make good will ambassadors of all Peace Corps Volunteers, telling everyone that all the Nepalis are the best and finest human beings in the world. But the Volunteers should be able to share the lives, feelings, aspirations, and frustrations of the people, and by virtue of their superior education they should be able to guide Nepalis, conceptually and administratively more than technically, to organize and move ahead with confidence and optimism. What the Volunteers do professionally—teaching science or organizing co-ops—is only the framework.

My own participation in three Peace Corps training programs for Nepal has convinced me that training can only help us to a point. The trainees must have the necessary background and qualities of a good Peace Corps Volunteer before they come to the training site. Training certainly provides a large mass of information and technical skills, and polishes ideas. But it is only a speeding-up process, not a creation of anything new. Here I would like to insert a Nepali expression which in effect says, "The more you forge a piece of gold the more varieties of ornaments are made. It is only when you hit the iron that the deadly weapons are turned out."

However, there are certain things that the trainees have to be told and made aware of during the training period. For example, they should be prepared for the eventuality of not being able to find the job, as defined.

Many times Central Government authorities set up job priorities and areas of expansion in the field without adequate consultation with district or local authorities. So when Volunteers are sent to the field, the local people not only are taken by surprise, but many times they are shocked and sometimes even secretly offended. There were cases in Nepal where the Volunteers were confused, lost and depressed to find that they were not in the least wanted in the locality where they were assigned by the Central Government. Some of the Volunteers decided to quit and go home; some others just waited out the two years.

In the process there were some excellent Peace Corps Volunteers who

had ideal relationships with the local people. One such Volunteer told me the following story:

At the time when the Volunteer was ready to leave the village, one of the elderly villagers came to say goodbye and express his gratitude. This illiterate villager of little means told the Volunteer, "We all think that you are a good man. You stayed with us for two years and during that period we talked to each other a great deal. We argued and we got along. You did not give me any money, nor did you work my field. What I like most about you is that you were honest all the time. You were mad and angry at us when we were being foolish. We all wish you could stay longer."

Some of the best Volunteers and best Nepali language speakers were in that group. I do not believe that it was because they were the only American youths who could have done it, but it was because they had the toughest test to go through. However, everybody realized that it was too costly an experience for the benefits achieved. It could have been much better had there been a little better planning and better understanding between the Peace Corps and the government. Subsequently these better relationships and understandings do exist. But trainees should be told that the close understanding between the Peace Corps office and Central Government departments is no guarantee to smooth sailing of their Volunteer work in the field.

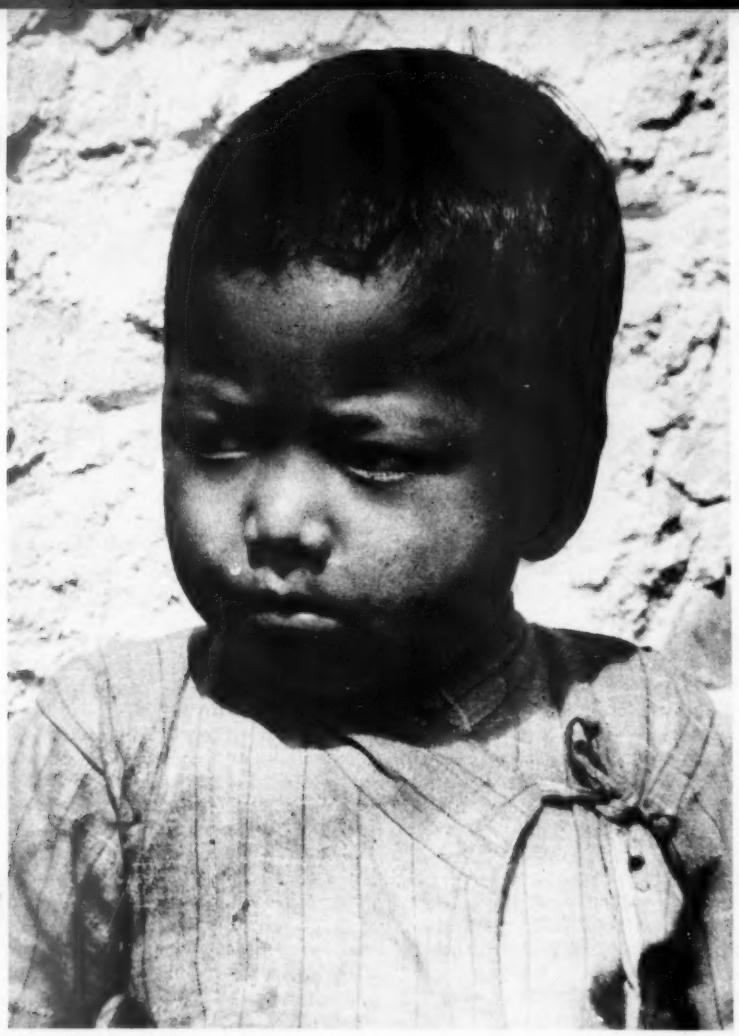
Highly trained technicians often do not seem to have much patience with people because their focus of attention is on the mechanics of the technical job, which makes it an end in itself. For example, I knew one agriculture Volunteer working on a government farm. Since his contact with local people was confined to the farm, he had the most horrible opinion of Nepalis in general. But he worked very hard on the farm and therefore was liked mostly by agriculture technicians. In my opinion, an American combine-harvester could have done a better job than this Peace Corps Volunteer.

I believe that there must be a way to arouse people into action and to create a certain amount of dissatisfaction to make them aware of the things they are missing and encourage them to ask questions of their fellow villagers, of government officials and of themselves without having them lose their self-respect, self-confidence and their natural charm. Therefore it seems sensible to have Volunteers work only in areas where there is maximum contact, dealing with the maximum number of people.

Number of Volunteers

For close, effective relationships with the local people, a minimum number of Volunteers in any given place or area is essential. The larger the number of Volunteers, the harder it is to make a breakthrough into a Nepali community. There are two definite disadvantages in having larger numbers of Volunteers in any one place in Nepal. First, Nepalis, in most cases, would be initially shy and re-

Two village girls on their way to the fields. They carry *dokos,* baskets with attached headbands used to transport most goods.



A little boy from the village of Bharse in the Gulmi District of western Nepal.

served with the Peace Corps Volunteers. So there can be only a superficial contact with them when they see Volunteers move around in bunches. Second, the same thing would apply to the Volunteers in some respects. If they have Volunteer friends close by they would naturally share their emotional, intellectual and social lives more with their fellow Volunteers than with the Nepalis in the locality. The constant presence of a group of Volunteers together imposes a weight upon the people and makes them feel humble. Volunteers lose, or never develop, interest and become somewhat inaccessible to the local people.

America has the reputation of being a very wealthy country, and since the presence of an American is too conspicuous to be ignored, the Volunteers do create an effect merely by their presence. So if one wants to leave a good impression and be effective one has to work hard to achieve it. Peace Corps Volunteers will have to go out of their way to dispel a great many assumptions which the local people have. The difference of attitude towards each other between rich and poor is very different in Nepal than it is in the U.S. in the sense that rich people in Nepal are direct threats —potential exploiters of the weaker ones. Thus rich, prosperous persons are not the most welcome people from the point of view of the local people and the local political workers, even though the Central Government may have requested Peace Corps Volunteers' service for the area.

Administrative support

If the idea of maximum contact between the Volunteers and the rural people is to be accepted, then there are a few possible changes in the present arrangement of administrative support.

Volunteers should be maintained in the field with minimum support from the field office in Kathmandu. Too much support could be a slowing down process to the Volunteer-Nepali relationship. To think that Volunteers in the field will be more effective by having a big brother to hold their hands is to miss certain things which the Peace Corps—and Peace Corps alone—could achieve.

Both Volunteers and Nepalis understand each other in any case. With the present arrangement they understand each other in their own ways. But what is important is the living harmony which can result from a certain amount of design, by forcing the Volunteers to live in a completely Nepali surrounding and by leaving them alone to live with their own resources or resourcefulness.

Peace Corps Nepal has an agriculture advisory staff and, I was told by a Volunteer, some supply stock of seeds, fertilizers, etc., to support the Volunteers. This is certainly very convenient, but how far it helps the Nepali farmer develop self-confidence is a serious question. So long as there is no organized effort to help the Nepali farmer develop self-confidence, there is no hope for Nepal. Whether it is done by the American Peace Corps or by the American Aid Mission, by His Majesty's Government or Chinese aid, for that matter, is irrelevant. My personal observation makes me believe that the Peace Corps is the most logical and best agency to achieve this.

The Volunteers certainly need administrative support, emergency arrangements, medical support, etc., from Kathmandu. I do not mean to deny them any of these. But, can we trust Volunteers more than we do today?

In conclusion, I would say only this —that economic development, though essential for the improvement of life, is no guarantee to happiness nor does it necessarily insure the spirit of independence and self-respect among people.

Director Jack Vaughn tells businessmen why young people are angry

The cause of the rebels

Peace Corps Director Jack Vaughn recently addressed the 45th anniversary convocation of the American Management Association. The theme of the meeting was "Society and its leaders in transition." Mr. Vaughn's remarks, presented here, followed those of public opinion analyst Elmo Roper. They both addressed themselves to the subject: "Attitudes, Beliefs and Values in Transition."

Somewhere near the beginning of his interesting and able analysis, Mr. Roper said something that brought me up a little short. He said, "Youth today is going through one of its periodic revolutions." No doubt inadvertently, he thus implied that at regularly recurring intervals young people, sort of like seventeen-year locusts, burst forth from their chrysalises, devastate the land for a spell, and then depart and leave us in peace until the time for the next generation's outbreak rolls around.

Now it may be comforting to think of what young people are up to today as a kind of natural catastrophe for which we bear no responsibility, but it is neither accurate nor helpful. We non-youths had better remind ourselves that we bear a great deal of responsibility: that today's youth revolution—for I am inclined to agree with Mr. Roper that that's what it is—is *not* a foreordained natural phenomenon, but a human response to a specific set of conditions that our generation helped to create; that today's youth revolution is inspired *not* by an abstract ideological dislike of "Establishments" in general, but by an immediate, concrete dislike of a specific set of existing institutions that our generation helped to build; that, finally, a youth revolution is taking place because many young people, rightly or wrongly, have come to believe that we guardians of the status quo are so comatose that there is no way of awakening us short of a big bang, and that the status quo we guard is so ossified that there is no way of changing it short of blowing it up.

'. . . by the standards of many young people, business is immoral beyond the power of a public relations man to conceal or alter.'

These facts are really quite obvious, and if we reminded ourselves of them more often, we might find ourselves less often talking fearfully about "terrorist plots" in the manner of John Edgar Hoover, or self-righteously about "chaos" in the manner of Grayson Kirk, or loftily about "law and order" in the manner of—well, you fill in the blank. We would be occupying ourselves instead with a sober and sympathetic inquiry into why so many young people—who after all are not our enemies but our much beloved sons and daughters—are so fiercely angry at the society they are about to inherit, and into whether, and if so how, we can help reconcile them to it or it to them. For I take it that everyone here agrees that we can't reconcile them with two of the expedients that we have tried so far; hurling copybook maxims at them, and whacking them with billy clubs. Being lectured at and being whacked seems to make young people even angrier than they were to begin with, which should seem odd only to those among us who like being lectured at and whacked.

There is one other caution I would like to utter before I try to sketch two or three of the chief reasons I think young people are angry. That caution is: Let no one take comfort in the fact that, as Mr. Roper has pointed out and our own investigations in the Peace Corps confirm, the young people who engage in protest are a minority. For that minority contains a wildly disproportionate number, perhaps even a majority in some parts of the country, of the brightest, most imaginative, most talented, most sensitive young men and women; the young men and women whom their contemporaries listen to, admire and often follow; the young men and women government, business and the professions (in a word the Establishment) desperately need as future leaders. Their disaffection is not only a moral reproach to America, but, if it continues, it will be an irreparable practical loss.

Well, what are they angry at? First, and I think most important, they are angry at what they consider to be the sham they see everywhere they look and hear every time they listen: the sham that fighting a war is the way to achieve peace; the sham that life is getting ever better in a country whose great cities are sliding ever more rapidly into dilapidation; the sham that a country that permits 20 million

'. . . today's youth revolution is inspired . . . by an immediate, concrete dislike of a specific set of existing institutions that our generation helped to build . . .'

'Being lectured at and being whacked seems to make young people even angrier than they were to begin with, which should seem odd only to those among us who like being lectured at and whacked.'

black men and women to be second-class citizens is a country animated by the spirit of liberty and dedicated to the principle of equality; the eternal sham of acting "in the national interest" with which every pressure group in the land, business and labor and professional and social and political, justifies its maneuvers to cling to ancient privileges or grab new ones.

And of all the shams young people resent, the ones they obviously resent the most, because they are the most immediate and shocking, are the ones perpetrated by American colleges and universities; the sham that those colleges and universities are independent, inner-directed institutions when, in sober fact, many of them in many ways are manipulated by both government and business; the sham that they exist for the benefit of their students, when in sober fact one inviolable principle on which they conduct their affairs is the comfort and profit of their senior faculty members; the sham that they "prepare young men and women for life," when in sober fact they are more often than not indifferent to or at odds with the communities that physically surround them; the sham that they provide the best possible education, which is the biggest sham of all.

That may sound like an outrageous statement to you, but to anyone who has been connected with the Peace Corps for as long as I have it is no more than a plain and simple statement of fact. Let me tell you why. When the Peace Corps went into business seven and a half years ago, the first problem it had to face was how and where to train the Volunteers it was planning to send overseas. For clearly those Volunteers had to be trained. They were going to live for two years in towns and villages where no English was spoken, so they had to learn another language. They were going to countries whose history and culture they knew little or nothing about, so they had to learn history and culture. They were going to do jobs that most of them had no previous experience at, so they had to learn skills. Moreover, they had to learn all those things in a few weeks, since a young man or woman who volunteers to serve overseas for two years is not volunteering to spend six or eight months in school back home.

Well, few of us in the Peace Corps were experts—or even amateurs—in education. We needed help, and so naturally enough we asked the colleges and universities of America to design and organize training programs for us. This was a rough challenge, I confess; we couldn't tell them exactly what we wanted because we didn't know ourselves. We threw them upon whatever resources of imagination they had. And it turned out that resources of imagination were precisely what most of them didn't have. Programs that were supposed to teach people a working knowledge of a language in 13 weeks were conducted at the pace of a four-year college language course. Programs that were supposed to immerse people in an alien culture were conducted by professors of the same kind our trainees had been studying under for four years, lecturing in the same kind of environment our trainees had

'. . . they are angry at what they consider to be the sham they see everywhere they look and hear every time they listen . . .'

been living in for four years. And as for training in skills—well, I suppose I can't fault universities for not having expert well-drillers or latrine-diggers on their faculties—although you'd think they might have some people who know how to teach teaching—but I can fault them for not being able to locate somewhere people who could teach skills. We were lucky that our first groups of Volunteers were enthusiastically resolved to overcome any and all difficulties, because on the whole they arrived overseas with an inadequate knowledge of the host country language, an incomplete appreciation of the host country culture and an insufficient amount of technical skill. And in most instances when we complained about this, we discovered that most colleges and universities really didn't want to be bothered with developing new, and badly needed, educational techniques. With a few exceptions, they indicated pretty clearly to us that if we wanted new techniques, we'd better develop them ourselves.

And so we did. And though we still have to go a long way before we teach as well as we should, we teach our particular fields much better than most colleges and universities could right now. We not only teach languages faster and more effectively than any university does, but we teach perhaps 100 languages no university teaches. We teach cultures more perceptively than any university does. There are dozens of skills that we can teach in 13 weeks.

Now the reason I have gone on this long on the subject is not to pat the Peace Corps on the back for its training programs—which, as I have said, still leave much to be desired—or to heap coals of fire upon academia—although I don't mind giving it a hotfoot—but to suggest that when students rebel against their alma maters they are likely to have more on their minds than dormitory privileges or on-campus industrial recruiting or freedom of speech or pot. If I hear them rightly, they are saying that they want a voice in how universities are run because they don't believe that when it comes to the universities' main job, education, they are run well enough. And if that's what they're saying, I agree.

Which brings me to what I take to be the second most important grievance young people have today: not being treated like adults. Once again it is in the universities that this grievance is strongest, because it is in the universities that physically and emotionally mature men and women are kept in childish conditions of economic, intellectual and psychological dependence. They are not given the responsibility they are fit for and entitled to; they are not given the sense that they are participating significantly in the world's work. It seems to me that the most effective single step that could be taken to make young people—or at least students—feel more a part of the society they live in would be not only to give them a far greater voice than they have in the management of universities, but to integrate university activities far more fully than they now are with the life of the community.

'. . . when students rebel against their alma maters they are likely to have more on their minds than dormitory privileges or on-campus industrial recruiting or freedom of speech or pot.'

'They want a voice in how universities are run because they don't believe that when it comes to the universities' main job, education, they are run well enough. And if that's what they're saying, I agree.'

For the cloistered, inward-looking university may have been a sensible model thirty years ago, when higher education was undertaken only by the exceptionally privileged or exceptionally gifted, but it makes little sense today when higher education is all but compulsory. Most young people in colleges today are not there because they love learning, but because they need college to get the jobs they want; if they had their druthers they'd be out enjoying the working world, not sitting at the feet of pedants in ivy-covered halls.

In an interview that appeared in the New York Times, Charles Abrams said that a university should have three functions: education, research and service. I agree, and I will venture to add that if education is a function universities do not perform nearly well enough, and research is a function they perform all too often for the benefit of special political or commercial interests, service to the community is a function they perform hardly at all. Let me quote Mr. Abrams: "Unless the university involves itself in service, eventually it will be ignored. . . . If it does involve itself, it will help settle the student problem. The student wants to be involved. Students are activists. They want to be of service."

As one example of the kind of service universities can perform for the community, Mr. Abrams cited the work of the East Harlem Planning Studio, a joint venture of East Harlem neighborhood groups and students in Columbia's division of urban planning, which he heads. The Studio has been working on vest-pocket parks, backyard beautification schemes, converting town houses into neighborhood centers and a variety of other projects. That's the direction in which the universities must move much more rapidly than they now are moving: toward bringing representatives of the community into the university to teach and learn, and bringing students out of the university into the community to learn and teach. I'm talking about studying languages in the community's foreign-language neighborhoods. I'm talking about teaching philosophy the way Socrates taught it, by walking around the community and meeting the people and hearing the gossip and seeing the sights and making those people and that gossip and those sights the text of the lesson. I'm talking about teaching policemen sociology in university lecture halls and teaching university students sociology by letting them ride in police prowl cars; perhaps if such experiences were available there would be fewer students anxious to call policemen "Pigs," and fewer policemen anxious to break students' skulls. I applaud the sociology teacher from Berkeley who last spring made participation—bona fide participation, not sideline observation—in the Poor People's March on Washington a part of one of his courses. Those students learned sociology with their eyes and ears and noses and arms and legs and hearts, not just with their heads.

'. . . it is in the universities that physically and emotionally mature men and women are kept in childish conditions of economic, intellectual and psychological dependence.'

And may I add that a powerful force in influencing both universities and communities to work more closely together could be business and industry and the professions, whose members sit on university boards and are leading citizens in the country's university cities and towns.

Finally, I know I must, in a gathering of this kind, comment briefly on what I have found the attitude of young people toward business to be. Certainly business is not overwhelmingly popular among the young people I know best, Peace Corps Volunteers. Only some 12 percent of the 25,000 who have returned from overseas have gone into business—which, to my mind, is a great loss to you, since they're the best young people in the country.

I agree with Mr. Roper that young men and women are disturbed about the morality of business, and I'm absolutely sure that that's not a problem business can solve by manipulating its image. For the heart of the matter is that by the standards of many young people, business *is* immoral beyond the power of a public relations man to conceal or to alter: the automobile industry vis a vis safety; the tobacco industry vis a vis lung cancer; the trucking industry vis a vis freeways; the pharmaceutical industry vis a vis profit margins; the oil industry vis a vis depletion allowances. Well, I need not go on. Perhaps the pendulum will swing, and the next generation of youths will not be put off by such matters the way this generation is. I hope that doesn't happen though. I'd rather see business raise its moral sights.

But, in a way, I think the most damning thing about the relationship between young people and business is that young people don't appear to be nearly as angry at business as they are at the government or the political parties or the universities or the press. I can only account for this with the hypothesis that what business does is not disappointing to young people because their expectation of business is low. Something that is terribly hard, and terribly important, to remember about this generation of university students is that they can afford to be contemptuous about money. They are the children of the affluent society. They have never known a depression. They have never known personal economic hardship. They see poverty only as a condition in which a minority of Americans are unnecessarily and shamefully imprisoned by a wicked and sclerotic establishment. And so many of them simply can't or won't see working for money—for profits—as an interesting or even as an especially necessary, vocation, and they can't or won't see business as an especially worthwhile institution. That is why, I think, business seldom makes today's young people angry the way it made young people angry when I was one of them. Whatever business does today, young people, as my grandmother used to say, "take it from whence it comes." And if that is true, then business indeed must think about fundamental reforms not just in its institutions and its behavior, but most particularly in its values and its goals. That I think, is the challenge, indeed the opportunity, youth today is giving you.

. . . if education is a function universities do not perform nearly well enough and research is a function they perform all too often for the benefit of special political or commercial interests, service to the community is a function they perform hardly at all.'

Director Jack Vaughn welcomes new and old members of the Peace Corps National Advisory Council to their biannual meeting, held in October.

Nine join National Advisory Council

Nine persons from the fields of business, labor, government and education were appointed recently by President Johnson to the National Advisory Council of the Peace Corps.

The council is composed of 24 members drawn from a cross section of American life who advise the Peace Corps on long-range and overall policy. Chairman of the Council is Vice President Hubert H. Humphrey.

The new members are:

Mrs. Liv Bjorlie, a national Democratic committeewoman from North Dakota and a member of the Democratic National Youth Advisory Council.

Thomas Bradley, a member of the Los Angeles City Council and the Mayor's Citizens Committee on Urban Renewal. He is a lawyer and a former police lieutenant in Los Angeles.

Jane P. Cahill, administrative assistant in the Office of the Chairman of the Board of International Business Machines. She spent a year as a White House Fellow in the office of Secretary of Housing and Urban Development Robert Weaver.

Louis S. Gimbel, III, vice president, secretary and director of S. S. Steiner, Inc., a hop-growing company.

Eric Hoffer, author and retired longshoreman. His books include: *The True Believer, The Passionate State of Mind, The Ordeal of Change* and *The Temper of Our Time*. He is a member of the President's Commission on the Causes and Prevention of Violence.

Wyatt Thomas Johnson Jr., deputy press secretary to President Johnson and a member of the President's Council on Youth Opportunity. A former White House Fellow, Mr. Johnson, 26, is the youngest member of the NAC.

Joseph Kauffman, president of Rhode Island College, Providence, R.I. He served as a consultant to the Peace Corps in 1961 and later was Chief of the Office of Training. He has also been dean of the Division of Student Affairs at the University of Wisconsin.

Mrs. Ruth Leffall, a member of the board of directors, Southwest Community House, Washington, D. C. She is the founder and organizer of Washington's Friends Community House.

John H. Lyons, general president of the International Association of Bridge, Structural and Ornamental Iron Workers. He is a member of the Executive Council of the AFL-CIO.

The new appointees succeed seven members who retired from the board in September: Harry Belafonte, Saul Bellow, John Diebold, Arthur S. Flemming, C. J. Haggerty, Ralph Lazarus, and Lew R. Wasserman.

Continuing members of the council are: Joseph A. Beirne, Fred H. Harrington, Rabbi Benjamin M. Kahn, Mrs. Robert Kintner, Benjamin E. Mays, Stanley A. Frankel, J. Peter Grace, Mrs. Albert M. Greenfield, George H. Gribbin, Donald A. Petrie, Rev. James H. Robinson, David Riesman, David Rutstein, Peter Sammartino, and Mrs. Harvey B. Schechter.

At its biannual meeting in October, the NAC discussed the advantages and disadvantages of combining the activities of the Teacher Corps, VISTA and the Peace Corps into one government agency (the consensus was opposed to the idea), and the Peace Corps' role in the technical assistance area. The council also reviewed the Peace Corps advertisements for 1969.

AGENTS OF CHANGE, *by David Hapgood and Meridan Bennett. Little, Brown and Company, New York City. 239 pages. $5.95.*

By SOL CHAFKIN

David Hapgood and Meridan Bennett, who are experienced evaluators of Peace Corps programs, have written a book which is basically an evaluation of the whole Peace Corps experience over the past seven years.

The book makes no pretense that it is a systematic and objective analysis. The authors warn us that lack of data makes measurement of accomplishment impossible. Nevertheless, the book raises many of the important questions, and offers opinions and guesses. And it does these thoughtfully and eloquently.

Hapgood and Bennett are more than experienced Peace Corps watchers. Their book indicates that they are deeply interested in its future as well as in its past. Their admiration for Volunteers may explain why their foreword starts by saying:

"Volunteers are what the Peace Corps is all about, and they are what this book is all about."

Even Volunteers know that what the Peace Corps is all about are Volunteers *and* staff *and* evaluators *and* foreign governments *and* bureaucrats *and* universities *and* $100 million annual appropriations, *and* the interaction of all these *and* more. *That*, fortunately, is what this book is all about despite the foreword.

The book ends on a note that smacks of a eulogy for a loved one who is lovable but not much good for anything. The authors quote Mr. Charles Gallagher of the American University Field Staff who observed Peace Corps operations in Tunisia and Morocco in 1964:

"It seems clear that what the Peace Corps is contributing cannot be the principal ingredient, or even an important ingredient perhaps, for forming the new society being shaped in North Africa . . . but it can be one of the subtle spices which will help give that society a fuller flavor."

The book then concludes that:

"Most Volunteers would be gratified to know that their efforts had resulted in the addition of a subtle spice: it would be reward in full. But, whatever history's final comment on the Peace Corps, we venture to guess that its spice is most likely to be tasted in the Volunteers' own society."

Here then is the evaluation of what the Peace Corps has added overseas after seven years—a subtle spice. The authors believe that the significance of the Peace Corps lies in its impact on the United States, not in what it has done abroad. If they are right, then we may see a decline in Peace Corps applicants. After all, if the Peace Corps is a subtle spice, what does this mean? If it means that the Peace Corps work is of little consequence overseas, why should anybody want to sign up to do inconsequential work? This could become a far more powerful disincentive to join the Peace Corps than disagreement with U.S. policy in Vietnam.

Measuring accomplishments

It is possible that the authors are wrong. It is possible that the Peace Corps is far more than a subtle spice and is of great consequence overseas but that the measurement effort has not been made. The authors, however, cannot find a basis for answering in a useful way the question of what the Peace Corps has accomplished:

"The question is more easily asked than answered. The Peace Corps consists of thirty thousand individual experiences—the number of Volunteers sent overseas as of the beginning of 1968. Each of those experiences has its own meaning, some clear, some ambiguous. No one, including ourselves, is familiar with more than a minority of those cases. Beyond that, however, is the deeper problem that no one is sure what constitutes success for a Volunteer overseas. Many of the effects (if any) of his presence will not make themselves felt till years after he has left. For some, sheer survival for two years is some kind of accomplishment. Other Volunteers can look back and say: I did the job I was asked to do. But even this does not necessarily spell success, for, as we shall see in later chapters, many Volunteers have come to question the relevance of the work they were sent to do."

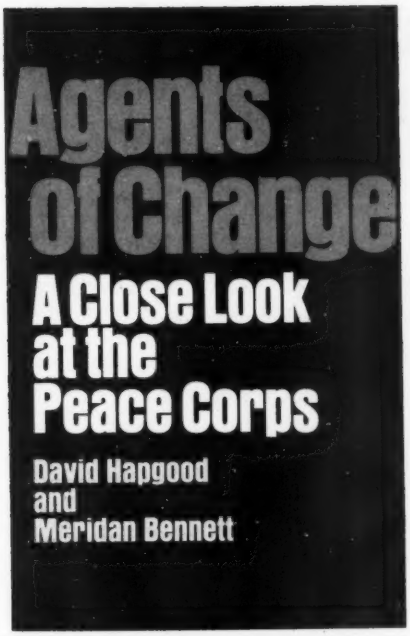
The book attempts to assess Peace Corps programs in education, health, community development and other programs. It suggests a glimmer of a clue here and there but confesses to being baffled by the problem of measuring the overseas accomplishment. The authors see, however, great benefits flowing to the United States:

"Yet, though they have not yet contributed much to development and their making of friends is beside any real point, the Volunteers have justified John F. Kennedy's idea many times over by what they have learned. What they do with that learning in later years will be the measure of what the American people are getting for their money. In our opinion, we Americans are likely to draw high dividends from our investment in the Peace Corps. Americans are getting a very special kind of education at a bargain price: this is the clearest result of the Peace Corps experiment."

The findings seem to lead us inevitably to thinking the unthinkable; namely, should the Peace Corps continue on a track of questionable accomplishment in development? Should the Peace Corps be a program primarily yielding important benefits for the United States? Is the Peace Corps using the third world for U.S. ends and is this not at least as objectionable as the interventions which the authors urge the Peace Corps to avoid?

Stronger than 'a subtle spice'?

Interpreting seven years of the Peace Corps



But there must be a pony in there somewhere. The authors try to find it in this way:

"Yet an enormous potential clearly exists in the Peace Corps. The agent-of-change role we described in Chapter 8 is a far more subtle and promising approach to intervention than anything that preceded it in U.S. official thinking. This concept does not guide the Peace Corps today, in part because it is difficult to practice by harried officials trying to place thousands of Volunteers every year. But the idea has taken root and will perhaps grow, changing its form as the Volunteers learn more about the mysteries of development. *If the Peace Corps can build on the isolated cases of success that its Volunteers have registered, then its help to the third world could be much greater than it has been to date."*

This is somewhat hopeful. But the agents-of-change described in Chapter 8 are so subtle, so sensitive and so special that there is some doubt as how to find such people or even how to find enough people who are special enough to train others to be agents-of-change. The authors acknowledge this difficulty. It is possible to develop a strong impression that they are proposing a somewhat murky road to follow. Certainly the problems are far less complicated in the eyes of some countries. They have problems and hope that Peace Corps programs can help solve them. What's all the fussing about?

The book's great value lies in placing before the American public the issue that undoubtedly vexes those who work inside the Peace Corps. The authors grope for answers. But theirs is a subjective assessment and this can only be of limited usefulness to anyone trying to make up his mind about what the Peace Corps tried to do and whether it got anywhere trying to do it.

Groping among anecdotes

The book offers the kind of interesting anecdotes that Joe Murphy, director in Ethiopia, calls "bubba meisehs." The book quotes people—often other evaluators—but those quotations are generally opinions and interpretations also. Groping among anecdotes and quotations finally leads to the concluding quotation that the Peace Corps is a subtle spice.

It is too bad that the book does not weigh what the host countries think the Peace Corps has accomplished. Countries continue to ask for Volunteers and Congress continues to appropriate money for the Peace Corps so the Peace Corps must be doing something right. But, countries also keep asking for A.I.D. money so perhaps A.I.D. must be doing something right, too.

The book helps identify what may be the most difficult problem faced by the Peace Corps. If we are baffled by what the Peace Corps has accomplished, it may be because the Peace Corps has never spelled out what it was supposed to accomplish, not because measurement is impossible. Measurement is certainly impossible when you do not know what you want to measure.

The authors modestly try to suggest what the Peace Corps might be doing in the future. Like lawyers, evaluators apparently cannot resist making policies or designing programs. They seem to suggest that after the Peace Corps' unhappy experience with its expansion in India and elsewhere, the time has come to "think small." The book, however, does not offer much guidance as to why thinking small is better than thinking big. The theology of agents-of-change may be as disruptive of sound decision-making as other theologies that have flourished in the Peace Corps. The book helps make clear that Peace Corps needs to understand what the countries want to do and to figure out how Volunteer programs can help them. The size of the Peace Corps program perhaps should flow primarily from the problem rather than from the philosophy of the Peace Corps. The authors may be the most effective kind of agents-of-change they prescribe. Deliberately or not, they have written a book which gracefully and amicably may lead Americans to think about changing the Peace Corps or terminating it. If this potential for raising troublesome questions is overlooked, the book makes a nice present to give to departing staff members instead of the usual autographed photograph. It is equally safe and probably less expensive.

Sol Chafkin is the founder and president of The American Technical Assistance Company, a consultant firm in Washington, D. C. He was formerly director of the Peace Corps' office of planning and program review.

Reviewer notes addition to 'library of bad PCV prose'

Pooh-pooh on Foofoo

By MIKE KELLER

PAWPAW, FOOFOO AND JUJU: REFLECTIONS OF A PEACE CORPS VOLUNTEER, *by Marvin H. Unger. Citadel Press, Inc., New York City. 207 pages. $4.95.*

Liberians tell a story about their entry into World War II. They say reports reached Adolf Hitler early in 1942 that Liberia had declared war against Germany. Hitler, unsure of the country's location, spread a map of Africa before him, leaned over it, and searched in vain for tiny Liberia.

Angered because of the wasted effort, Liberian storytellers say, Hitler turned to a lieutenant and demanded to know the geographical location of his new adversary. "Remove your thumb from the map," the subordinate told Hitler, "and you will find the country you are looking for."

Most Peace Corps Volunteers in Liberia hear this and countless other tales time and again during their two years in the tiny, West African nation where the style of life is intensely personal and storytelling is a major preoccupation.

Liberians spew forth their tales in their unique West African rendition of the King's English, bewildering their listeners by frequent changes in mood and gesture, able to assume the most solemn posture and then shift flawlessly to uninhibited hilarity.

They are a great people for a Peace Corps Volunteer to get to know—which isn't difficult because Liberia, with a population just over one million, is not much more than one big extended family although there are marked dissimilarities.

Liberians typically are clever, genuine people with a gift for gossip and a penchant for palaver. They are frank, resourceful and practical at their best and they can seem apathetic, inconsiderate and pompous at their worst.

But the important thing is, with all their complexities, they are people—the point most obviously ignored by Marvin Unger's *Pawpaw, Foofoo and Juju: Reflections of a Peace Corps Volunteer.*

Unger's rendition of his overseas experiences leaves the reader with the impression that the Peace Corps is strictly a "we and they" proposition. For the author, at least, the Peace Corps experience seems to have been a one-way street with Volunteer Unger spreading good wherever he went.

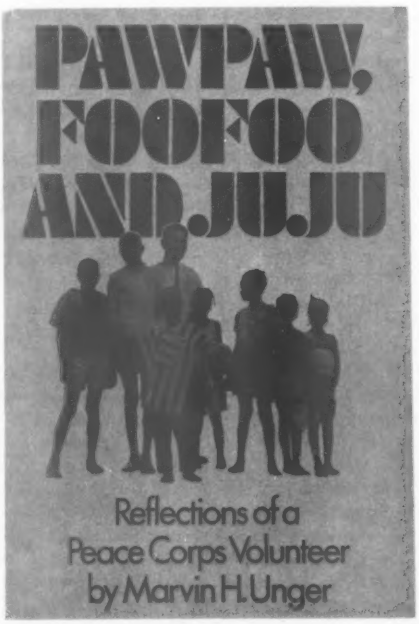
While he heaps high praise upon the Peace Corps, Unger obviously never quite understood one of the underlying principles of the organization in which he served; namely, to meet and understand people of another culture and to allow them to meet and understand you.

In his chapter entitled "Personal Sketches of the PCV or My Platitudinous Chapter," the author states he would do it all over again with very few changes. One of the changes, he says, *"might have been trying to meet, befriend and understand more Liberians than I did."*

While Unger passes the test for candor, he definitely flunks on comprehension. He lived in a different and exhilarating culture for two years, yet his book serves as a permanent record of the former Volunteer's preoccupation with writing memoirs and concentrating on the sexual peculiarities of his dog "demo" which he vividly details.

Consequently, Unger's book is yet another in the growing library of bad Peace Corps Volunteer prose. It is dull, the writing seems contrived and any insights it contains are extracted from the writings of established scholars on the African scene.

As a Volunteer in Liberia during 1966 and 1967, Mike Keller helped publish a national literacy magazine called "New Day." Though he and Marvin Unger spent six of the same months in Liberia, the reviewer, stationed in Monrovia, never met the author, who taught in Zorzor. Keller is now a writer for the Peace Corps Office of Public Information. He was a newspaperman for several years before joining the Peace Corps as a Volunteer.



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capture and detention."

Informed Panamanian sources also said that when relations are normalized between the U.S. and Panama, the new Panamanian government would continue to welcome the work being carried out by the Peace Corps there. (The U.S. automatically suspends diplomatic relations when a coup occurs.)

The National Guard also had sought 23-year-old Volunteer Thomas Campagna, who crossed the border into Costa Rica after Panamanian friends warned him that the Guard might arrest him. Campagna contacted Peace Corps officials in San Jose, and subsequently arrived in Washington, D. C.

Campagna had been a co-op worker in the town of Santa Clara for almost two years. Santa Clara and nearby Rio Sereno, the Freivalds' site, are located in Chiriqui province, an area of Panama known for its pro-Arias political activity. Townspeople in Santa Clara recently had been involved in a conflict with the National Guard over the fatal shooting of a 14-year-old Panamanian boy.

RPCVs join relief effort

Ten former volunteers who served in Nigeria have recently returned there as relief workers through the assistance of the Committee for Nigeria/Biafra Relief, a group of former Peace Corps and American Friends Service Committee volunteers. Eight more volunteers are scheduled to arrive soon.

The relief committee was formed in August to serve as a clearinghouse for international and private charitable organizations seeking trained workers. In addition to recruiting former volunteers with experience in Africa, the committee assists with the training of medical teams headed for Nigeria and Biafra.

In the past two months, the committee has sent out more than 2,000 applications to potential relief workers and has built up a pool of about 75 persons who are available on short notice to do relief work of all kinds.

The ten volunteers presently working in Nigeria and Biafra, in addition to those scheduled to arrive, are under contract to the United Nations International Children's Emergency Fund (UNICEF). UNICEF also has granted office space in United Nations headquarters to the three returned Peace Corps Volunteers who presently staff the Committee for Nigeria/Biafra Relief.

In addition, the committee has referred potential volunteers to other relief agencies, including Lutheran World Relief, the American Friends Service Committee and the Church World Service.

The volunteers now in Nigeria and Biafra are working with a helicopter airlift in the Enugu area; food storage on the island of Sao Tome; food distribution in Biafra, conducted through the World Council of Churches; and secretarial and public information work in Lagos for the relief effort. The eight arriving volunteers, child-feeding specialists, will work through the Red Cross in Biafra.

While mostly Americans, the relief workers recruited by the Committee for Nigeria/Biafra Relief include a Jamaican who served in the Voluntary Service Overseas program and three Canadians who served in the Canadian University Service Overseas program and are awaiting assignment. The committee also has communicated with volunteer groups in Norway and France and hopes to develop contacts in African countries as well. The committee's goal is a standing pool of international volunteers available and skilled to assist with any emergency relief work.

Office expenses and training costs incurred by the committee are met by donations. The committee also is trying to raise funds to send to Nigeria and Biafra a large number of medical personnel recruited by it and other groups. Persons who wish to volunteer for relief work—especially those who have experience in West Africa, with special emphasis on eastern Nigeria—or to make donations to the committee may do so by writing or calling: Committee for Nigeria/Biafra Relief, Inc., Box 380, Cooper Station, New York, N. Y. 10003. Telephone: (212) 751-3970.

Loan fund for former Volunteers

A loan fund of a half million dollars is now available to returned Peace Corps Volunteers who wish to continue their education, Director Jack Vaughn announced recently.

The fund, through which a former Volunteer may borrow up to $7,500, was started with $48,000 raised several years ago by members of the Peace Corps National Advisory Council to assist trainees entering advance training programs. The advance programs are being phased out, and the Peace Corps, along with the council, recently decided to invest the money with the United Student Aid Funds, Inc., through which the increased funds have been made available.

In announcing the establishment of the fund, Vaughn pointed out that two in every five of the more than 25,000 returned Volunteers continue their education after Peace Corps service, most of them on the graduate level.

"Volunteers come home enriched by their overseas experiences, with the potential to make positive, substantive contributions to our institutions of higher learning," said Vaughn. "Their insights gained from living deeply in other cultures should be shared with all Americans, which is one of the goals of the Peace Corps, and the fund's purpose is to provide more former Peace Corps Volunteers that opportunity."

Former Volunteers are eligible to borrow money up to two years after completion of Peace Corps service. Eligibility is extended for two more years if returned Volunteers enter the military or are employed by the Peace Corps directly after completion of Volunteer service.

Loan repayment at maximum interest rates of seven per cent need not begin until nine months after a former Volunteer leaves school. Borrowers are eligible for interest subsidy by the U.S. Office of Education, which will pay all interest on the loan during college if the annual income of the returned Volunteer and his immediate family does not exceed $15,000.

Returned Volunteers who wish to make further inquiries or to apply for a loan should contact: United Student

Aid Funds, Inc., 845 Third Ave., New York, N. Y. 10022, Attn: Mr. William Davis.

A copy of the returned Volunteer's description of service statement should be enclosed with a request for an application. USA Funds will return the certified application, which should be taken to the college or university to obtain a confirmation of enrollment before being submitted to a participating bank.

While information concerning the loan fund is available (from USA Funds, Inc.) for Volunteers still serving overseas, actual application may not be made until the Volunteer has terminated.

$102 million for FY '69

The Peace Corps is now officially funded for Fiscal Year 1969, which began July 1. House-Senate conferees recently allotted the Peace Corps $102 million. The appropriation is $10 million less than the Peace Corps request for FY '69, and about $5 million less than the appropriation for FY '68.

The Peace Corps funds are part of the lowest foreign aid appropriation ever allotted by the Congress. The final compromise figure, $1,755,600,000, is about 60 per cent of what the Administration originally sought in its $2.9 billion "bare bones" foreign aid authorization request.

King fund receives contribution

Peace Corps Director Jack Vaughn recently presented a $10,625 check for the Martin Luther King Jr. Education Fund to Morehouse College in Atlanta. Contributions to the perpetual fund were made by past and present Peace Corps Volunteers, staff and friends of the Peace Corps.

Subsequent donations have raised the total contribution to about $11,200.

The establishment of the memorial fund at Dr. King's alma mater was proposed by Peace Corps members shortly after Dr. King's assassination in April. Since then, contributions have come from the United States and Europe as well as from countries where Volunteers serve.

Vaughn made the presentation to Morehouse College President Hugh M. Gloster during a chapel convocation at the college. The director said: "The Peace Corps had more in common with Dr. King than any other institution I know of. We were absolutely shattered by his death."

Present at the convocation were the parents, a brother and a sister of the late Dr. King. The father of the slain civil rights leader, co-pastor with his son, Rev. A. D. King, of the Ebenezer Baptist Church in Atlanta, received a standing ovation from students at the gathering. He took the opportunity to advise students to emulate Morehouse graduates Maynard Jackson and Julian Bond in pursuing civil rights goals.

"Be cool and keep your senses about you," said Dr. King. "Those whom the gods would destroy, they must first make mad."

Also present at the convocation were Peace Corps officials from Washington, D. C. and recruiters from the southern office in Atlanta.

In a letter thanking the Peace Corps for its contribution, President Gloster wrote: "Since Dr. King was a trustee and an alumnus of Morehouse College as well as an effective advocate of peace and brotherhood, we want to do as much as possible to pay tribute to him and to memorialize his good works. Your contribution will help us to reach these worthy objectives."

Contributions to the fund added up to a net total of $11,800 before the expenses for a cablegram to overseas country directors, stationery and stamps were deleted.

Director Jack Vaughn presents a check for $10,625, the Peace Corps' contribution to the Martin Luther King Jr. Education Fund, to Morehouse College president Hugh M. Gloster at an October convocation.

LETTERS TO THE VOLUNTEER

Termination policy clarified

To THE VOLUNTEER:

In a letter appearing in the October issue of THE VOLUNTEER there is a misstatement of current Peace Corps policy. Bradford L. Dessery (PCV/Honduras) states, "The fact that under current Peace Corps policy Volunteers may be officially terminated up to a month early for job or school commitments only. . . ."

The two reasons mentioned in Mr. Dessery's letter are *not* legitimate reasons for a country director to officially terminate a Volunteer prior to his termination date. A country director is authorized to terminate the services of a Volunteer up to 30 days prior to the official termination date *only* if he is assured that the Volunteer has 1) effectively completed primary and secondary work assignments, 2) does not have time to undertake new work assignments, and 3) has completed health examinations and other termination procedures.

DALE GILLES
Liaison Officer
Office of Volunteer Support
Peace Corps

Washington, D. C.

Editor's Note: The Division of Special Services and the director of the Office of Volunteer Support concur in Mr. Gilles' statement of policy. THE VOLUNTEER *regrets any misunderstanding which may have arisen due to the fact that the official agency policy was not clarified in the October issue.*

Where are the 'New PCVs'?

To THE VOLUNTEER:

The articles in the July-August VOLUNTEER on the Berkeley conference were particularly interesting to me because, in our three training programs this summer, we seemed to have very few of the "New Volunteers" (or "New Trainees") around. I had anticipated their arrival and, in a conference with the three project directors, had discussed at some length the question of participatory democracy in Peace Corps training. However, it appeared that participatory democracy was of greater concern to the staff than to the trainees.

Nevertheless, this summer's trainees responded with seriousness and determination when confronted with the severe problems of American poverty and prejudice. (Some trained at a migrant labor camp in Colorado and in the slums of El Paso.)

One way to attract the "New Volunteers" might be to make the Peace Corps more immediately significant in terms of the problems confronting this country. This might entail having most training programs work in American slums and with American minority groups (the Indians, blacks, Spanish-Americans). Then the "New Volunteers," if they are interested in peaceful rather than revolutionary change, might be attracted to the Peace Corps. If, of course, they are interested in revolutionary change, no established institution will attract them.

JOHN BING
Assistant Director,
Center for Research
and Education at
Estes Park

Estes Park, Colo.

Doodle defender

To THE VOLUNTEER:

This letter is directed to the September issue art critic, Lawrence Terry, father of two Volunteers.

I hold a degree in Fine Arts from Massachusetts College of Art, and I am a Peace Corps Volunteer assigned to the Philippines (as was Larry Hanson). I hope these two facts will qualify me to give you "one constructive idea promoted by Mr. Hanson's doodles."

However, let me first tell you about a personal criticism that I, as a trainee, received from one of my Filipino instructors; I was told that I took my job too seriously!

I have been in this country for more than a year, and I am just now beginning to really understand. Above all the qualities that Peace Corps trainers, staffers and Volunteers strive for, there is one that carries us through the roughest day—the ability to laugh at ourselves.

May I also point out that the question raised was not "What sort of people run the Peace Corps?", but, "What sort of person joins the Peace Corps?". In either case, God help him if he lacks a sense of humor.

CAROL GOLDEN

Mangagoy, Bislig
Philippines

A man for all women

To THE VOLUNTEER:

Probably the silliest controversy that ever got started is over girls as Volunteers.

All the loose words about their loss of femininity, etc. sort of passes over my head the way a discussion of a development project costing 1,000,000 francs would pass over the head of a Cotonou taxi driver who overheard the plans. All he cares about is the 25-franc fare.

All I care about, in the bird department, is just sort of getting to see one once in a while.

We have one here in Dahomey. She is our pert, vivacious, independent, well organized, delightful, desirable secretary. She hopes to train her Dahomeyan counterpart in the office to take over completely when she leaves. So she won't have to be replaced.

We are Dahomey I. Dahomey II is planned to include a well-digging project and an augmentation of an ongoing grain storage (construction) project. Few chicks there.

Dahomey III will consist of the replacements for Dahomey I. That is, there won't be any chicks, because it's sort of a bitch to send chicks out to work in the fields with short-handled hoes.

Dahomey IV or V might have some teachers, or some health Volunteers. Maybe. That ought to please the men of Dahomey III. We of Dahomey I will have terminated.

There is a bright ray, however. We trained with some birds who are now in Niger. If you check your map there in Washington, you will see that it's just to the north and east of Dahomey.

Some of the grooviest birds in the world are Volunteers in Niger. They are awesomely independent (at least the ones I know), staggeringly attractive, and I love them all.

I plan to spend about three weeks of my vacation in Niger sometime after the first of the year.

As for the clowns that write in putting their chicks down, well, here

are some words: Govinda bowed low. Incontrollable tears trickled down his old face. He was overwhelmed by a feeling of great love, of the most humble veneration. He bowed low, right down to the ground, in front of the man sitting there motionless, whose smile reminded him of everything that he had ever loved in his life, of everything that had ever been of value and holy in his life.

PATRICK RIORDAN

Ouidah, Dahomey

On drafting Volunteers

TO THE VOLUNTEER:

This letter is written to protest the drafting of two Volunteers who have been engaged in land development in Andhra Pradesh, India.

The absurdity of drafting these Volunteers is contradictory and self-defeating for several reasons.

From a pragmatic view, which most Americans embrace, it seems ridiculous to spend money training Volunteers and then shortly dismiss them from one department and assign them to another.

By drafting these two Volunteers, the government has made the value judgment that these particular persons can make a greater contribution to the national welfare by working in its defense. One of the endemic ills of our nation these days seems to be that we wait to react rather than going out to create, to affirm. We seem to be arrested in a crouching, paranoid stance.

There are some who feel that our nation is not being true to itself by maintaining this position. They want to demonstrate to the world and themselves that American people are a creative and resourceful nation—a people who seek meaningful self-realization through creating rather than destroying.

Creative activity, whether it be building a field canal or a friendship, requires the oft-revered martial values of courage, self-discipline and selflessness. It can be tedious and frustrating. These values are not taught by the military cant of such men as General Hershey.

The way to manhood prescribed by our military mentors is the path of negation. To equal killing with manhood is specious rhetoric.

I also feel the need to be a man, but I do not go about seeking to gratify it by destruction of the life about me. I seek to fulfill it through growth, the proliferation and sharing of life within myself and others. The willful destruction of life is the assertion that life can be measured, that one is superior to another. Murder is the ultimate conceit in this regard. A man and his nation are walled off from all relations with the rest of humanity. A society that seeks to create by destroying will be permeated by the self-defeating ethos of violence. Our society, as recent events all too clearly indicate, seems prepared to incorporate violence as a way of life.

Creation is a relationing activity, an entering into dialogue with nature and people. From this emerges some wonderful and undefinable thing which is greater than either party. This is the process that many of us want to be involved in. Some are searching for what the famous Indian poet Tagore called "God's world." He says, "In God's world the soul waits for freedom from the ego to reach the disinterested joy which is the source of creation." Our government, as exemplified by its drafting of two Volunteers, is making that disinterested joy increasingly difficult to approach.

CHARLES A. STARTUP

Miryalguda, Nalgonda
India

Our best is not enough

TO THE VOLUNTEER:

I believe the most fruitful U.S. contribution to the world today is the Peace Corps, but despite our increased skills, methods and techniques, we still fall tragically short of answering world needs. Maybe we are doing our best, but our best is too slow and too meager.

At present our intentions are the highest and our motives honorable, but are we not, by our very lack of power, inadvertently paving the road to violent revolution? What do we do? We educate the illiterate, we help to fill empty stomachs, we improve health, we build roads, etc. This is all very fine—the crime is in how little we do all these things. We raise those who were once resolved to their emptiness to a level where they resent their partial fullness.

A friendly smile, an extended hand, unlimited energy to work are fine, but are not enough to meet today's problems of international relations and technological development. Are we to make friends at the cost of impeding the most rapid progress possible? Certainly any program designed to win friends will eventually produce more trouble than aid. We must be more than just an example of good will.

Under the present structure we can never effect more than the peripheral and rather inconsequential areas of change. There is no doubt that the Peace Corps must change—the question is how? Why not an amalgamation of A.I.D. and Peace Corps? This would incorporate Peace Corps technique with a ready financial backing. The difficult task here would be to have a large money backing and at the same time dispel any semblance of the power of money, which the poor usually resent. Of course, we would continue to be careful not to plan for the people, but to work with them in searching for realistic answers to their problems in view of the social, cultural, and economic consequences of technical aid. At least this method, if concentrated more on problems instead of programs, will get more U.S. aid down to the tumultuous grass root level where at present almost none of it reaches.

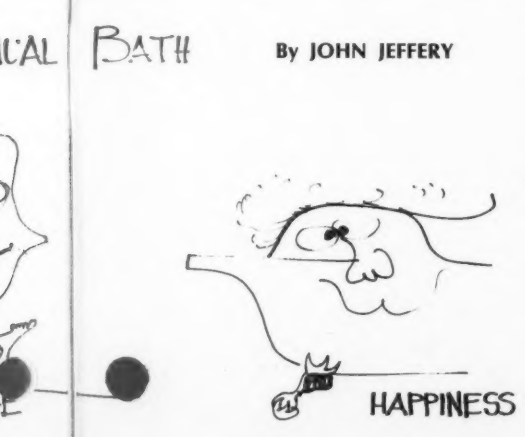
MARK WENTLING
Nueva Ocotepeque,
Honduras

Against all deferments

TO THE VOLUNTEER:

Many Volunteers hold strong opinions on the Vietnam war. On their return, some—like myself—find it impossible to serve in the military. Increasingly here in the States the argument is put forward that people in draft-deferrable jobs—as Peace Corps Volunteers—are assisting as much in the continuation of the non-egalitarian draft laws as those who do serve in the military.

The argument is based on the dis-



Memorandum

TO : The field
FROM : The editors
SUBJECT: Favorite fractions

DATE: November, 1968

Peace Corps Volunteer groom Gary Gonua and his Colombian bride, the former Diana Gaitan (kneeling), were among 25 couples chosen for a special nuptial Mass August 24 at which their marriage was blessed by Pope Paul VI. "El Papa" was in Bogotá, Colombia for the Eucharistic Congress. Gonua just completed two years as a physical education teacher in the department of Tolima.

□ □ □

Good odds: Among the more interesting items in *Esquire* magazine's recent issue on "Salvaging the Twentieth Century" is a list of "Twenty-seven people worth saving." Two of the 27 are former Peace Corps Volunteers. They are Roger Landrum, who served in Nigeria and is now president of The Teachers, Inc., a non-profit organization based in Harlem and designed to bring top-quality teachers to slum schools, and David Dawley, who served in Honduras and has organized the Conservative Vice Lords, a fighting gang on Chicago's West Side, into a business and service organization.

□ □ □

What kind of slip is this? Our recent favorite among program descriptions calls for 20 Volunteers with "a sex ration of 50/50 because PCVs will be assigned in teams of two."

□ □ □

What do returned Volunteers do with all the host country artifacts they bring back to the U.S.? They sell them to other returned Volunteers—at a loss—and buy overpriced artifacts from other parts of the world. That's how returned Volunteers in Washington, D. C., together with other members of a local social action organization, helped raise funds for candidates they endorsed in the first school board election to be held in the District of Columbia.

□ □ □

How's that again? Here's how 70 trainees in a recent program for Brazil thought they heard Peace Corps policies explained to them (they sent a copy of their version to Washington for verification): ". . . However, if you should wish to marry the sister-in-law of a third-country national, made pregnant by a second-country national who is neither an employee of the CIA nor a naturalized citizen of a communist-controlled nation or any nation refusing to trade with Nicaragua, Peace Corps Washington will pay one-third of your passage to Panama, providing that your state director is not emotionally involved in this arrangement."

criminatory manner by which some men are drafted and many are deferred. The ill-educated and poor have virtually no opportunity to avoid the draft, but the college bound (or educated) have loopholes: college; strategic work; teaching; Peace Corps; graduate or divinity school in some cases. Why should the poor—primarily the blacks—be left without a choice so that, by their manpower, by their injury and death, the educated and well-off can play Jack-Be-Nimble?

When it comes to the decision of going to Vietnam or going to jail, why should *anyone* be removed from the field of consideration? Why should a dentist or an aeronautical engineer or a Peace Corps Volunteer be excluded—even temporarily (but hopefully permanently!)—from such an important decision?

Until learning to kill and being killed are no longer aspects of living in America, there should be no discrimination in the draft laws based on education and relative wealth.

DANIEL F. WOOD
Former Volunteer

Newtonville, Mass.

Host nationals on staff

TO THE VOLUNTEER:

The employment of host country nationals on Peace Corps staffs is one idea that the Peace Corps has been slow to act on, yet one which offers great possibilities for increasing staff effectiveness in relations with both Volunteers and host country officials. India has taken the lead in this, but host country representation on Peace Corps staffs is still very much the exception rather than the rule.

From program planning, to training, to questions of Volunteer support from host country officials, a host country national can add a much needed "local view" to staff actions.

Foreign students and workers who come to the U.S. on exchange programs, including those in the newly started Volunteers to America program, invariably work with a largely "host country" (i.e. American) staff. Peace Corps staffs should be similarly internationalized.

RICHARD W. LEONARD

Khemisset, Morocco

In response to Passman

TO THE VOLUNTEER:

My first reaction to what I would do "with our military personnel if they got out there and started spouting off like these Peace Corpsmen" (Representative Otto E. Passman, D. La., in "Debate on freedom," September VOLUNTEER): if they're in Vietnam, wonderful! Let them shout their heads off. Maybe fewer people would be killed if the military, as a group, started to react the way the country is reacting and said *stop!*

I wonder if it ever occurred to Representative Passman that this "shouting" of Volunteers does more "good" for the so-called image of the U.S. than the rest of overseas agencies. This little individual Volunteer can create, and usually does create, faith and hope, precisely because he is an individual who can speak out—and the all-powerful monolith that the U.S. seems to be becomes more real with this individual person. It becomes something that perhaps can be understood, or empathized with. I should say, the Volunteer, simply, gives the words "United States" meaning. It has been quite favorable in my experience, I might add.

Of course, this is an "intangible." And naturally, in the shortsighted, narrow-minded, simplistic view of the U.S. that the "patriotic" Passmans have, a gray has no place with the black and white, (or perhaps I should say the red, white and blue). Intangibles mean nothing to this old school. The old school also opens the way for the Wallaces.

JERRY NACHISON

Ol' Kalon, Kenya

Hazards of urban teaching

TO THE VOLUNTEER:

The article on teaching in the Philadelphia public schools (July-August issue) was accurate as far as it went. Those interviewed, however, were by definition the ones who had made it through the year.

What the article does not say is that utter failure does occur. In my case, I resigned after two months of teaching preceded by a month of orientation. The unheeding students and the burden of learning an entire educational system from the start overwhelmed me. The students were fourth-graders!

Even where the principal and other teachers back you, as they did me, you can't always pull through. Prospective teachers must be warned that some have not succeeded with even marginal survival.

JOHN A. SPEH
Former Volunteer

Manchester, Ky.

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